Fiji Museum, showing exhibits and temples surrounds

Fiji women carrying a child

Fiji women carrying firewood

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

524 No. 12. Eim ñgutunyi ñolos loo
* 539 *Enigma.* She-passes your-mother middle outside-the-hut
emuishe en-aaba ñgi.
it-is-protruding the-which-reaches thus.
Reply. En-gejo e'n-gurai naaapitai.
The-leg of-the-child which-is-being-carried.

When your mother leaves her hut, what is to be seen issuing from her garments? The leg of her child.

[854 [Masai matrons carry their babies fastened on to their backs, and
487 a small leg is often to be seen dangling down, while the child's body is hidden from view.]

No. 13. Eim ñgutunyi ñolos loo
Enigma. She-passes your-mother middle outside-the-hut
emoriaho.
she-uses-abusive-language.
Reply. E-ñgututoni naayalita en-oiñgure.
The-woman who-is-chewing the-gum.

Why does your mother use abusive language when she goes outside her hut? Because she is a woman eating gum.

[314 [Masai women are fond of chewing a gummy substance which
261 exudes from certain trees. This makes their teeth stick together, and their jaws crack when they attempt to speak. If a person accosts them, and hears this noise, he may think the women are reviling him.]

No. 14. E-naapat
Enigma. The-strip-of-hide-used-to-cover-the-heads-of-arrows
naaka kutuk.
which-is-wet point (*or* mouth *or* end).
Reply. Eng-oitoi naio eng-are.
The-road which-goes the-water.

What is a strip of hide like when the tip is wet?
A road which leads to the water.

[411 [The poisoned heads of arrows are wrapped up in a strip of hide to keep the poison fresh. This strip is narrow and long, and it is wetted at one end with saliva to make it adhere.
There is some play on the word *kutuk*, which refers to the point of the arrow, the end of the strip of hide, and the mouth.]

No. 15. Eimoa en-gop en-gima, naikgwari
Enigma. It-has-eaten the-earth the-fire, and-it-leaves-thither
naikare.
which-is-done-together (*or* something).

1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Maori FL12

Plate XII

202
801
516

Maori women dancing her [illegible]

492
391

Maori carving their belongings from one [illegible] to another.

[Belong P. 514]

1: Hollis C-5 (ca. 1894-1904) 1905
FL12 Masai FL12

tarma. Il-kwitho enjuma enyang.

Tar elitdig el-Masaai en-dibi nailudjo ilno el-kwitoi, anna en-kjora, anna el-alem, engik e-lidio engi-aina, ana ilo tarma tar elitdig te-'ngaina ake.

Masia ol 'l-kwitho 'e-gidoi kumok anna 'l-kolikan-Masaai, naisanare 'e-gidoi. Tia ildol el-kwitoi ilata 'e-gidoi artum, ana kumok naitdig.

Ilata 'l-kwitho e-rumi lenye el-lor-'l-Masaai, kake elarwal; lamuttig il-Masaai. Mana pikis enata, e-matwo ake inata.

Milk en 'l-pukurtu.

Eidim idgeriyuk en-'l-Masaai kolye ilitoloro 'nettie; emeidim kolye, naisopdigo ake tor-'l-nanak.

Kisopdigo ol 'l-pukurtu, anaki enana tor-'naibgon.

Eidim naitasir en-gidoi ilimayo e-natti nabo.

Ore tar elitdig il-Masaai 'nettie, naitasir te-gitenak en 'e-gotiti, engik pikis lor-gumuki yi' elitdigye tak nibito.

Tar ngwa 'l-nanyuk, naipdigidio, engik en-gidoi ye enana elitdigo.

is not considered correct. The entilo marry amongst themselves. 324 324

If a Masai takes in his hand a spear or sword or other thing which a smith has held, he first of all oils his hand for it is considered improper for him to take it in his bare hand. [316]

The entilo are not rich in cattle like other Masai. They have no luck with cattle. If you find one possessing forty head, it is a very large number. [323]

The entilo have their own language, which, although a corruption of Masai, is not understood by the ordinary Masai. Not all of them can speak this language: it is only a certain number of them who know it. [198]

Earthenware pots and gourds.

Some Masai women are able to make earthenware pots; others who are unable to make them buy them from strangers. 323 [324]

Gourds are also bought, or they are collected in the deserted kraals. [325]

One pot can be purchased for a goat. [326]

When the Masai make pots they make them in two sizes, big and small; these pots are also provided with handles* by which they can be picked up.

When warriors go to the woods to slaughter cattle, they carry their cooking-pots by a strip of hide fastened to the handles*. [327] [328]

* Lit. ears/ears. * For illustrations see Hinde, The Last of the Masai, p. 69.

"The political and military organisation of the Masai has been so fully described by the various travellers, notably Mr. Thomson, who have made a close study, that it is unnecessary for me in this report to reproduce the information which, without my greater knowledge than I can pretend to possess, have already appeared on this subject. There seems, so far, but little hope that the wild people will, as a whole, be weaned from their predatory mode of life, and induced to become peaceful cultivators: though a few of those settled on Ranges have recently begun to take to agriculture, under the supervision of the local officials.

"The total number of the Masai in the Kenia district, including the Wandorobbo, is estimated by Mr. Ainsworth at 28,000. Those in our settlement on Ngongo Bagas include 600 "Siroonos," or warriors under 30, commanders or "Laigwenans," and about 4,000 old men, women and children."

In another part of his report Mr. Arthur Hastings writes as follows:—

"Mr. Gibbons, when in charge of Kikuyu, introduced the practice of employing Masai runners to carry the mails, and they have proved, I believe, very satisfactory, covering the 100 miles of the first stage in five days. The average load taken by each runner is about 30 lbs. To transport the mails from Nairobi to the Kikuyu Station, a distance of 200 miles, is twenty days, or about 10½ miles a day. The weight of each load of mails is 30 lbs."

In a subsequent passage, dealing with the slave-trade, Mr. Arthur Hastings writes:—

"The trade in Ukamba is confined to the Akamba of Ulali, and is chiefly in Masai women and children.

"Its origin is as follows:—When the Masai of Simba Nyiri, near Kenia, were decimated about four years ago by an epidemic of small-pox, following upon a severe cattle plague, which alleged their warriors to go long distances to and for cattle, and thus have their heads shaved symbolical, the Kikuyu people, their hereditary foes, fell upon them in overwhelming numbers, massacring them all men and carrying off their women and children as slaves. These they are now selling at low rates, having more of them than they want, to local Arab or Swahili middlemen, who, driven by our anti-slavery laws from the coast, can only carry on their trade with safety in inland districts as yet unoccupied by us, and who resell the slaves they purchased at a profit to the natives throughout eastern Ukamba, these latter people being all themselves free, and therefore requiring to be supplied with such slaves as they may need from other tribes.

"Some of the Masai girls are kept by their Swahili purchasers as concubines, and these, when they have learnt in a year or two enough Swahili to pass in the Swahili town as coast women, will go down with their masters to the coast, where a few of them (not having home-children) may be secretly sold to other Arabs or Swahilis, but Mr. Sub-Commissioner Ainsworth, who knows Ukamba well, assures me that they usually all remain in Ukiu, and district chiefs say of them in a year ends here it."

Referring again to the activities of Swahilis, Mr. Arthur Hastings wrote:—

"Of late there have been symptoms of unrest among the Masai, which have made it necessary to keep a special watch on them. Sambere, Chief of the Loita division of the clan, who speaks excellent English and understands its literary language, has been endeavouring to persuade his brother Lenana, the Chief of the Masai of Ngongo, all of them on our side of the border, to join him in a general movement against the Germans at Kilimanjaro, who recently shelled a local tribe at Kenia, the Wa Arabia, for the murder of two German missionaries.

"In anticipation of trouble in this quarter, I sent reinforcements to Kenia, and the simultaneous arrival of troops from Uganda at Naivasha and at Ngongo Bagas from Nairobi seems to have induced Lenana to decline Sambere's proposals, which, though personally directed against the Germans, really aimed at a general rising against all European control."

61 Thomson K-3 (1883-1884)1887
FL12 Masai FL12

955 was not even yet through the lessons of the teb. Sometimes, however, his mother, in a fit of affection, and imbued 956 with the belief that some day he would make a name for himself as a member of chiefs and a libor of cattle, would make up an unctuous and odoriferous composition of grease and clay, and anoint him therewith till he shone forth with a splendour dear to the Masai heart. On these occasions he would strut forth with all the pride proper to a small boy who has just had a suit of new clothes.

951 And so life went on, and he was promoted to the rank of
161 a boy proper. He was provided with a real bow and arrow. A square piece of sheep-skin was tied over the left shoulder, leaving the legs quite bare. He now began to militate, not a mountain, but his ear-lobes; that is to say, he took 704 means to stretch them out till they would almost touch his shoulder, and he would neatly put his fist through the distended portion. This is done by first putting a slender stick through the lobe, and gradually replacing it by a bigger, till a piece of ivory six inches long can be inserted lengthwise.

957 Our hero now looked longingly forward to the day when he should be a warrior; but meanwhile he must employ himself herding the goats and sheep. This was his first occupation. He had by this time acquired some notion of
[96] the geography of the country around, as his parents had not been stationary, having been compelled to move about from place to place according to the pasturage. The donkeys on
[97] these occasions conveyed their household gods, though his
• [98] mother had to carry nearly as much, and build the hut after. He had also to accompany his parents in moving up from the plains to the highlands in the dry season and also coral in the wet season. Beyond these studies in practical geography his education proceeded in a very irregular fashion.
848 He learned something of the mystery of the universe by hearing his elders continually howl out prayers by the hour together to some unseen Being called Ngai (God, or the Heavens). He learnt also that the place of Ngai was among
[99] the eternal snows of Kilimanjaro, or that the dwelling of Dwayo Ngai (an entire volcanic mountain) was the same.

It is very pleasing to think of Mona at this period reclining under a bush or standing watchfully over his flock with one foot brought up to his knee and supported by his bow, trying to reconcile the great problem as to the where, whence, and whither of life. We can imagine him appeal-

6:Thomson K-3 (1883-1884)1887
FL12 Masai FL12

ceremony, with the relatives and the stock, how their flesh under the light of the moon. Nothing remained but a couple of grim skulls and some bloody bones when the sun rose over the grassy plain in the morning; and the young soldiers of the kraal kicked them about and laughed as they threw them at one another.

[illegible]

Such is the history of the commonplace life of Masai as related to me by men who had lived with him as boy, warrior, and husband, and for whose accuracy and truthfulness I can vouch. The next traveller will listen to the same story, and will doubtless be able to verify the main features of the narrative.

/39 cont./

352 (el origa, el origaeb), on which people sit to eat. The stool is
[322] made out of one piece, in that one first roughly hews the block with
412 an ax and then carves it with the knife. A few cooking spoons (el
alliga, 'a alligaeb) (1).

[412] 1. Passed from the Dschagga /Chagga/ word
alliga; the Ideal do not have a word of their
own, since they were unfamiliar with spoons
in former times.

stirring sticks for thick porridge (el gumba, el gumbaeb), whisks (Fig.
13), 1 ax (Fig. 14) (el ndia, 'a ndiaeb) and a couple of knives
(Fig. 15) (el dana) complete the kitchen equipment. Nowadays

342
291
412
301

Ill. 14. Woman with pot's holder.

412 spoons (formerly only the sticks and whisks) are also carved out of
[291] wood by older people. The whisk has various shapes: sometimes
a cousin of a stick on whose lower end is stuck a cucurbita from a

1N Marker--SI G-5 (1895-ca.1905) 1910 PLIS Maint PLIS

/50 cont./

gun or dowy. Other shapes consist of such a piece of a thin tree trunk, which bears on its lower end a wreath of branches, or else of a wooden handle on whose lower end, in slits placed crosswise, six two short cross-sticks. The blacksmiths make an end knife. A little board (as shown) /40/ of soft wood and a twirling stick (of knife, of bronze) of hard wood (1)

1. Especially from the of Loiasis (Filaria Grossorum) and of Onchocerciasis (Filaria Demarquayi).

serve as fire-lighter (Fig. 18). To make fire, one holds the little board firmly on the ground with both hands, while another kneels before it and, twirling on it with the stick, produces the necessary friction. After approximately half a minute, when the fine shavings rubbed off the board smolder, one throws on some dried cattle-dung. As soon as this starts to glow, one puts brush on it. Once the fire is burning in one of the huts, the people come here from the others, a stick of firewood in hand, in order to fetch fire for themselves. With the household equipment also belong the large leather pouches

(Fig. 19 /see/ see Fig. 17/) (of bronze, of bronze), which in former times were worked only on donkeys, but now are also carried by the women on their backs, just like the leather bags (of nuggar, nuggarn), when they set out to buy vegetables.

/179 cont./

among the others usually more spade-shaped (c). The first two shapes, especially the spoon-shaped one, have in more recent times also been imitated by Negro models, and, to be sure, as I /18/ was able to determine in several cases, on the express order of Mosher women. While the spoon does is circular above and below as a rule, one also finds such, particularly in the Ci Songga province, among which these pots have a rectangular diameter and one which contains (Fig. 9h) are made as sweetmeat made of various meanings (1).

1. They may mean dancing, of love, like a lounge, etc., of the ocean.

/Fig. 91-92 appear here./

On the march the spoon is carried, either on the right or on the left, in three different ways, among which the worker alternates according to convenience. 1. With outstretched arm hanging down, the hand grasps the spoon shaft at the spoon's center of gravity. The spoon lies horizontally, the rip /115/ directed forward and slightly outward. 2. The spoon is carried in the arm, similar to the position of the "gun in the arm." With thumb, index finger, and middle finger the spoon does is grasped in the middle, so one

[TEXT CONTINUED ON PAGE 173]

[illegible]

[illegible] grasps a pencil in writing. 5. The spear is carried on the shoulder, upon which its center of gravity rests. The point is directed diagonally upward; the hand exercises the spear-shaft with the fist.

[illegible] The sword (Fig. 11) consists of the sword, wooden hilt, provided with transverse grooves, and the bone, double-edged blade. The former, according to the measurements of the blade, has not changed, whereas the blade had undergone a great transformation. Originally it was only 31 centimeters long and had its greatest width of barely two centimeters in the center. At that time the sword resembled a double-edged dagger (Fig. 10) and was suitable only for cutting.

[illegible]

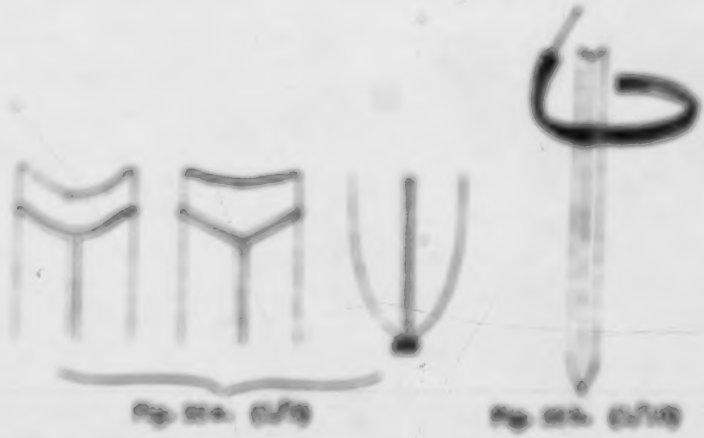

Fig. 10 a. (1/3)

Fig. 10 b. (1/10)

[illegible] Gradually the blade became much, in order to be able to use it better for cutting, its center of gravity was put closer to the tip, so that the blade now 81 centimeters long has its greatest width of three centimeters only five centimeters away from the tip. When one will [illegible] observe the cross-section of the spear blade also applies to that of the sword blade: its cross-section is slightly S-shaped (Fig. 10 f), it is made by bevel cuttin, straight if by finger-cuttin (Fig. 10 g). The